

The Brooklyn Jewish Center Review

October, 1952

RABBI BERNARD L. LEVINTHAL

By ALBERT MORDELL

The Career of a Spiritual Leader Who Gave Inspiration
and Direction to Jewish Life in America

GRANDPA

By LAZAR LEVINTHAL

RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

How the New State Is Developing
Its Religious Framework

A MAN NEEDS SOMETHING

A SHORT STORY

By A. S. FLAUMENHAFT

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Religion and State in Israel

THE controversy over government control of religious observance in Israel and the general question of the official attitude of the State towards religion is becoming more bitter and virulent as time goes on. The secular and religious parties in Israel have shown such a lack of restraint that it becomes necessary for Jewry outside of Israel to take a serious view of this matter and attempt to bring about a logical solution. Indeed, this question, unlike the social and economic problems confronting Israel, is the vital concern of world Jewry, for we have been waiting for Israel to solve some perplexing issues in religion and culture that have vexed us for many centuries. We have been hoping for the day that Jerusalem will speak with authority to all the Jews on behalf of the Torah.

The religious parties in Israel remain unbending and unyielding on the question of adjusting religious laws and observances to the changing conditions of modern life and the new responsibilities of a sovereign Jewish State. Their approach to Jewish law and tradition comes perilously close to that of the Jewish sects of the 9th and 10th centuries, whose literal views of the Torah prevented them from accepting the validity and the authority of the oral tradition. On the other hand, the secular parties have been

so fierce in their advocacy of the separation of the Synagogue and the State that they have repudiated religion in general and denied a place for religion in modern Jewish life. The ordinary categories of Church and State cannot and should not be applied to Israel. Jewish cultural development is of such a unique nature that it will not admit the simple classification of Church or Synagogue and State.

Because of this complicated factor,

which is inherent in the situation, and the bitterness that has been engendered by this controversy, the Israeli government should be called upon to convene Jewish leaders representing all the religious and secular movements to study the fundamental problem of the relation of religion to the government in Israel. The deliberations and decisions of such a conference would carry the authority and influence of world Jewry and could thus become the basis for legislation by the Knesset.

—BENJAMIN KREITMAN.

To Samuel Rottenberg—On His 80th Birthday

THOSE who observe Mr. Samuel Rottenberg at the meetings and gatherings of our Center and note his energy and zeal and the clearness of his thought, can hardly realize that this month he reached his eightieth birthday. His spirit is still youthful and his activities in behalf of all important communal causes have not diminished. We are grateful for the interest that he still shows in every department of our Center activities. He is zealous of its reputation as one of the leading institutions in the country. He is proud of its past achievements, but is not content to rest on past laurels. He is always looking and planning for new

and improved ways in which the Center can be of yet greater services in behalf of our faith and people. To this day he is one of the active leaders in the field of Jewish education, a cause to which he has devoted the major part of his life. Jewish philanthropy, and, above all, the welfare of the reborn State of Israel, are still close to his heart.

We join his family and many friends in extending to him our sincere congratulations and we pray that he may be blessed with health and strength to continue his fruitful labor or *ad me'ah v'esrim shannab*.

—ISRAEL H. LEVINTHAL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

"Only Their Days Die"

I WANT to take this opportunity to thank each of my friends whose words of sympathy were such a comfort to me in the great loss I sustained.

As a Rabbi, I have naturally had occasion to console many a person in times of bereavement. I felt their sorrow and tried, to the best of my ability, to ease their pain and suffering. But it is when grief strikes home, when you yourself feel the pangs of losing a beloved one, that you realize what such a loss means.

I experienced that feeling in the death of my beloved and revered father, of blessed memory. The words which Rabbi Judah, the saint, uttered at the death of Emperor Antonius—to whom he was closely attached—best expresses that feeling: *nispardah ba-chavilab*, "the word has been broken, torn asunder." The precious ties that bind a child to a father who

meant so much to him in life, are suddenly shattered, and one feels forlorn, lost and helpless. It doesn't matter how old the parent may be, nor how old the child himself may be, the feeling is the same.

But the Divine Father of all has implanted within us the gift of memory, and it is this precious gift that helps us when we are overwhelmed by a great loss. When one has beautiful memories of countless deeds of love and devotion, of selflessness and sacrifice, of brilliance of mind and goodness of heart—then indeed is one given new strength to carry on the tasks of life, and the anguish of the heart is lessened.

I am grateful to be blessed with such memories. I can now better understand and appreciate what the Rabbis meant by a certain comment. They noted that when the Bible describes the approaching

end of Jacob, Moses and David, it says: "And their days approached to die." It does not say that Jacob, or Moses or David approached death. From this we learn that *ye-mebem sbel tzadikim mesim, v'bem enum mesim*, "In the case of the righteous, only their days die, but they themselves live on!"

Yea, this indeed is the truest consolation!

Israel H. Perutthal

Coordination of the interests of the various categories of members, many of them employed by Histadrut-affiliated co-operatives in town and country or Histadrut-owned industrial, catering, commercial and banking enterprise, is not an easy matter, particularly since many of Histadrut's best brains went to fill government posts.

Occasional attempts to restrict admission of newcomers to any particular trade are checked by the higher Histadrut authorities. The Manufacturers' Association's refusal to subscribe one-sixth of the fund for supporting families of workers undergoing occupational training strengthened Histadrut in its rejection of government predominance in that field, to the disadvantage of workers who are not its members.

Agreement to hire adult Jewish workers, except certain categories of specialists, is part and parcel of all collective labor contracts. An employment service bill based on the same principles made little headway because it did not undertake to guarantee unions the future autonomous management of the exchanges, with which most of them refuse to relinquish as long as means of production are controlled exclusively by owners.

(Continued on page 23)

LABOR IN ISRAEL

ISRAEL'S labor organizations are politically orientated groups of workers who maintain trade unions, but also engage in other activities. All unions employ only their own members in all their affiliated enterprises. Despite tense relations between them, however, the smaller union groups are admitted to social and health insurance funds and the agricultural settlement department of the oldest and most powerful among them, which was founded originally as the only local trade union—the General Hebrew Federation of Labor, known as Histadrut.

Government and Jewish Agency employees must belong to one of the existing workers' organizations, and deduction of dues for Histadrut's trade union department from all employees not otherwise organized is gaining ground all over the country. Another new trend is the amalgamation of small unions into countrywide ones in one direction and trade-wide ones in the other, with relations between the two types still rather complicated.

Histadrut now comprises about 70 per cent of the Jewish labor force. It maintains personal training, trade, grade and high schools, immigrant hostels, cultural activities, hospitals and clinics and other services for its members. Its sports organization has vigilante functions and its control authorities were recently reactivated against inefficiency in its offices and against contravention of rules governing members' living standards and the disposal of property in Histadrut-sponsored housing projects. Regular dues are four to five per cent of income, but for immigrants in their first year they are halved.

Histadrut's statutes urge membership on all persons not employing others. As a result, it includes owners of small farms and drivers owning vehicles, all of whom tend to develop a middle class outlook. Moreover, all salaried engineers, agronomists, chemists and teachers in Israel conduct their professional negotiations through Histadrut's trade union department.

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RABBI BERNARD L. LEVINTHAL

By ALBERT MORDELL

The Career of a Spiritual Leader Who Gave Inspira- tion And Direction To Jewish Life in America



Rabbi Bernard L. Levinthal

RABBI Bernard Louis Levinthal has passed on, and with him has passed an era in American Judaism. He outlived most of his contemporaries; those at his funeral who knew him in the early nineties when he arrived here were few. Many of the sons and grandsons of those he had taught and helped, who had suffered the direct persecution in Russia and poverty in America, were now prosperous. The younger rabbis who came to the funeral to offer their tributes, delivered their sermons only in English. But Judaism has remained strong, and it is because of men like Rabbi Levinthal that it is a greater force than ever.

Possibly the best tribute to the Rabbi's mentality was uttered by his son Israel who, on the occasion of his father's sixtieth birthday in 1925, said: "He is Hamelitz Benosum 'the interpreter between them,' interpreting to the old the philosophy of the new age, as well as to the young the teachings of days gone by."

plomas from Rabbi Isaac Elhanan Spector and Rabbi Samuel Mohilever in 1888. These great rabbis influenced him deeply, Spector in religion and scholarship and Mohilever in Zionism. Mohilever founded the first Chovevei Zion Society in Warsaw, in 1882.

Two years before he was ordained he married Minna Kleinberg, the daughter of the Dayan, or chief scholar, of Wilna, Eliezer Kleinberg.

In 1890 the young rabbi's father-in-law was called to Philadelphia to assume the rabbinate of the B'nai Abraham Congregation, following the death of the synagogue's rabbi. This congregation was founded in 1882 and now was on the north side of Lombard Street, west of Fifth Street. Rabbi Kleinberg died in February, 1891, and his son-in-law was asked to replace him. He came to the United States in September, 1891, and entered upon his duties.

Levinthal meant to be not only a rabbi, but to do everything possible to further the cause of Judaism and the interests of the Jews. Naturally, one of the first things to attend to was the matter of a good school to teach Hebrew. Together with Rabbi Hyman Brodsky, of the B'nai Yaakov Congregation, he became active in the establishment of a good Talmud Torah. Hebrew learning for children was in a sad state. It has been said that but for the efforts of these two men there would have been no Talmud Torah. By

August, 1892, 130 pupils appeared in the B'nai Yaakov Synagogue for public examination, and before the end of the year a new building was obtained at 716 Lombard Street.

Another task on the agenda was the burial of the dead whose families could not afford payment of funeral expenses. Hitherto the community had to resort to the German Jews for help in this matter, and this hurt the pride of the Russians. A Chevrah Kadisha was organized in September, 1892, of which Brodsky was president and Levinthal treasurer. Other congregations subscribed and a burial lot was obtained in Lower Merion Township, near Philadelphia.

Rabbi Levinthal was a great organizer, and he remained one for the rest of his life. He knew how to raise money for institutions and causes. To detail them all is like listing a catalogue. He founded the Kosher Meat Association of Philadelphia, was one of the founders of the Orthodox Rabbinical Association of America and Canada (1902), the Hebrew Talmudic Institution of Philadelphia, the Hebrew High School (of which he was principal), and he organized a Council of Jewish Clubs in Philadelphia. He was also a founder of the first Philadelphia lodge of the Independent Order

Rabbi Levinthal was born in Srednick, Kovno, Lithuania, on May 12, 1865, though some authorities give the year as 1864. His mother was Bath Sheba Lipshitz, daughter of Rabbi Chaim Gredniker Lipshitz, a descendant of the famous family of Hebrew scholars. His father, Rabbi Abraham (Ha Cohen) Levinthal, became a resident of Tcheikeshok. He was a kindly person who helped the students in the Bath Hamidrash (house of study) attached to his home. He also was descended from a long line of rabbis; in fact there have been rabbis in the Levinthal family for the last three centuries. The family can be traced to the author of "Beth Hillel" and the "Maase Hashem," both works written in the seventeenth century.

Dr. Benjamin L. Gordon in his book "Between Two Worlds," says that as a youth he met Abraham Levinthal and was helped by him in his studies.

Baer Loeb (Rabbi Levinthal) was what is known as an *ilui*, that is, a precocious child. He was graduated from high rabbinical institutions in Kovna, Wilna and Byalestok, and received his rabbinical di-

of Brith Shalom. He held various offices in other institutions, being a vice-president of the Federation of American Zionists, a member of the Board of Civil and Religious Rights of the Jews, a member of the American Jewish Committee (1906), being especially chosen by Judge Mayer Sulzberger. He was a member of the American Jewish Congress, which he had helped to organize (1917), and attended the peace conference in Paris after the First World War.

His interest in education was ardent and brought fine results. His Talmud Torah is the parent of the associated Talmud Torahs in Philadelphia today; his Hebrew High School, which met at his home, led to the Philadelphia Yeshivah Mishkan Israel (1901). He helped reorganize the Yeshivah Rabbi Israel Elhanan (now Yeshivah University) in New York and was instrumental in having Bernard Revel made President. He was a director and chief examiner of the Rabbinical Department.

Rabbi Levinthal was responsible for the Pennsylvania act of Legislature, July 21, 1919, making it a misdemeanor to sell

trefe meat as kosher. It was the first law of the kind in America, and later New York adopted a similar measure.

The law was necessary, unfortunately, because of some unscrupulous Jewish butchers. They were his enemies and he theirs. No doubt through them circulated scandalous tales about wealth being accumulated by Rabbi Levinthal through his administration of kashrith. The fact was, the Rabbi was so poor in the nineties and the first decade of this century that often he could not pay his bills, and his two eldest sons, Israel and Louis, worked as reporters when they attended the High School.

Soon the rabbi's enemies made a startling attempt to humiliate him. He was arrested on the eve of the Sabbath by a butcher, who claimed he was libelled because the Rabbi had announced from the pulpit that his store was *Trefa*. The plan was to compel him to spend the holy day in a prison cell, since it would be unlawful and difficult to obtain bail on the Sabbath in time to release him for the evening and morning services. Rabbi

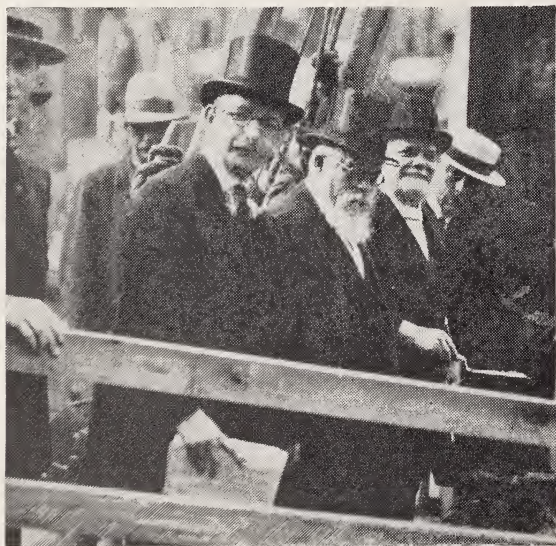
Levinthal outwitted the plotters. He knew a well-to-do real estate man, Benjamin Finberg, who admired him immensely. Finberg was informed of the situation and acted as bondsman. Rabbi Levinthal was released promptly. The charge, needless to say, came to nothing.

Rabbi Levinthal shone most as an eloquent and moving orator. People are still living who heard Rabbi Levinthal's funeral orations on the assassination of President William McKinley in 1901 and the death of Theodore Herzl in 1904. Two important phases of the Rabbi's patriotic and national outlook were brought out. The death of McKinley at the hands of an assassin stunned him. It was for him a stab at the democracy which he cherished so much. He was intensely American, so wrapped up in his adopted country that he felt the crime as if it had been committed against his own kin. He saw America not only as a haven for all oppressed, but as a place where freedom, tolerance, opportunity and justice were paramount. His was not merely a lip-service patriotism; it came from his heart. His Judaism never conflicted with his duties as a citizen, nor did his Zionism stand in the way of these duties.

His talk on Herzl was still a bold one for those days because some of the orthodox rabbis were still opposed to Zionism, and he had labored prodigiously to show them that devotion to it did not conflict with any Messiah conception they might entertain. He had been one of the founders of a Zionist organization in Philadelphia in the nineties, soon after Herzl had revealed his views, but he had already been a Jewish nationalist when in Russia. He had helped to form the Mizrahi organization of the Zionist movement (1902) and he also aided in relief work in Palestine after World War I.

The present writer heard Rabbi Levinthal when he made an address in a synagogue after the Kishinev massacre. This masterly speech moved the audience to tears.

The Rabbi always had the courage of his convictions, and if he believed himself right, he would firmly hold to his position even when strongly opposed by other rabbis. In the end the opposition usually came over to his views. When Rabbi Stephen S. Wise made some laudatory remarks about Jesus, great hostility



Rabbi Bernard L. Levinthal laying the cornerstone of the Center on June 13, 1920. Rabbi Simon Finkelstein and Dr. Israel H. Levinthal, Rabbi of the Center, are at his right.

was aroused, not because of the praise, but because of some statement that was thought to be in opposition to the Jewish point of view. A meeting took place in New York and it was held by many that Wise should be asked to resign from an organization which he headed. The division between those in favor and those against this action was about equal. In the dilemma it was decided to get Rabbi Levinthal's view. To the amazement of the orthodox rabbis and the hundred per cent Zionists, Rabbi Levinthal cautioned against censoring Rabbi Wise, stating it would make a martyr of him, incur his ill will and even turn him against his own people. Some were shocked but finally all yielded. Nothing was done. Rabbi Wise became a fast friend of Rabbi Levinthal, continued his good work, and the Jesus episode was forgotten. The future showed how sound and fruitful was the advice. Rabbi Levinthal did much to remove rivalries between various synagogues made up of men who came from different parts of Europe (outside of Germany), and who persisted in old animosities.

One of the reasons for the close relationship between Rabbi Levinthal and the Jewish communities was that he clung to the Yiddish language, speaking it privately and publicly. Some have maintained that his Yiddish was unliterary, the colloquial *mama loshen*. But he knew all the secrets of appeal in his use of the language. He would fall into effective chants, sometimes Talmudic, when addressing people — especially in public. Other rabbis who had come over from Europe about the same time cultivated English and delivered sermons in that language. But the Russian Jewish immigrants of the eighties and nineties and the first two decades of the present century spoke Yiddish, and needed leaders who could commune with them in their own tongue. He of course loved the Hebrew language and read much in it. He learned to speak English with fair fluency in private. But he was anxious to be able to correspond in English, and it is with pride that the present writer records that while he was still a high school student he was engaged by the Rabbi as tutor. As a pupil Rabbi Levinthal proved patient, courteous, and willing. He grasped the intricacies of English grammar easily.



Rabbi Bernard Levinthal reading to his oldest great grandchild, Linda, daughter of Prof. and Mrs. Samuel Belkin. This is one of the Rabbi's last pictures, taken about 10 years ago.

In spite of Rabbi Levinthal's slight accent, he made a good impression on non-Jewish people. No less a person than President William Howard Taft so took to him that he invited him to a reception in the White House.

The Rabbi's addresses and orations were delivered without notes, and to all appearances were extemporaneous. Yet they were well ordered and excluded extraneous matter. Incidentally this brings out a trait of his. He did not like to write. He often was urged to write a book and give the public the benefit of his views and scholarship, but he never did so. The nearest he came to it was to dictate some autobiographical chapters that appeared

in the Yiddish publication, the *Jewish World*.

Yet his educational addresses and some that might be called propagandist speeches required research, or at least depended on a well grounded education. He delivered lectures in two well known institutions, the Hebrew Literature Society, at Third and Catharine Streets, and Touro Hall, at Tenth and Carpenter Streets. The former institution was at times taken over by Socialists, Anarchists, and others who had been revolutionaries in Russia. A few physicians were among them. Rabbi Levinthal would counteract the view that Judaism was hostile to economic and social reform by showing how old Jewish laws as expounded in the Tal-

mud favored labor. At Touro Hall, where there were educational classes and where the immigrants came to learn English, he would emphasize the moral features of Judaism, his point always being that Judaism was compatible with Americanism, and he encouraged the pursuit of Jewish scholarship. He anticipated the modern custom of conservative Jewish rabbis in speaking on Friday after supper time. He used to go to the Touro Hall on bitter cold snowy Friday nights, walking from his home at Seventh and Pine Streets at least a mile, or nine blocks. He was usually accompanied by his associate, the father of the late Rabbi C. David Matt. As both wore beards they were sometimes snowballed by hoodlums, for in those days it was dangerous for a bearded Jew to venture into a Gentile neighborhood.

In the *Jewish World* of February 20, 1942, which devoted two pages to the celebration of the fiftieth year of Rabbi Levinthal's services in Philadelphia, there appeared an instalment of the Rabbi's reminiscences in which he referred to his sermons. He delivered one every Kol Nidre night (besides those on hundreds of other occasions) for fifty years. He said that there was not a sermon in which he did not stress the importance of the Sabbath, observance of the dietary laws, purity of family life, Jewish education, Jewish nationalism and other correlated matters. He said that for one entire winter he gave talks on living according to the Talmud. But he did not emphasize religious observance alone. He realized that care for the aged and sick and poor was needed, and he engaged in various charitable enterprises. He took care that the pride of the indigent should not be wounded. Above all he was successful in winning the respect of all opponents, from radicals as well as from those differing with him in policy. It is a fact that after a number of years many of the radicals turned Zionists, and no longer held that their passion for the betterment of labor conditions meant they must be enemies of their own people, and destroyers of their religion. It is a question how much of this good influence upon radicals is due to Rabbi Levinthal.

Above all he believed in carrying on Jewish tradition and being obedient to the Torah. In his ethical will he be-

sought his four sons to abide by the tenets of the Torah. He wanted them to cherish the family name, for it was associated with rabbis for many generations. He regarded the profanation of the name of a pious family as part of the violation of the commandment, in a less degree of course, of profanation of the Lord's name.

He understood the kaddish as carrying out the commandment of honoring one's father and mother. The essential paragraph of the ethical will is worth quoting:

"Be careful not to participate in and waste your efforts in movements which are not to the advantage of traditional Torah, or on activities



Rabbi Bernard Levinthal and his son Israel, taken at Atlantic City about 40 years ago

which go counter to efforts which I — with the help of God, blessed be His name,—have made and to achievements for the strengthening of Torah and observance which I have nurtured and fostered with a sense of dedication rising from the very depths of my soul and for which I have sacrificed my very life."

As a boy in the nineties I remember how the name of Rabbi Levinthal was met with awe and reverence. He was supposed to be a veritable oracle who could solve all difficulties, religious or otherwise. The Jewish people sensed that

he had a great mind, keen and logical. He often encountered human stupidity and even evil, but he never became cynical. He advised people and relied often on a good native intelligence besides his knowledge of the Talmud. I recall how little problems would perplex us as children and the answer of our parents would often be, "We'll have to ask Rabbi Levinthal." Here were some of the doubtful questions: Are peanuts *chometz* and therefore not to be eaten on Pesach? What should one do if one forgot it was Pesach, say on the first day, and ate candy? Is it not permitted to look at the Cohanim when they are *duchenen*, blessing the congregation? Did any one really ever become blind in doing so? And if he did so a second time, would he die? (This last question was a favorite joke among us youngsters.) Was it a sin—a *Hillul Hashbath*—to press an electric button or ride on an elevator on the Sabbath?

Public characters in their functions often deal with the surface aspects of life. In Rabbi Levinthal's case this was not so. He had intellectual acumen fortified with learning. He could grasp a situation and aid people in dilemmas. He was an adviser. It is well known that among the Jews the rabbi is a sort of lawyer, judge, physician, psychiatrist, diplomat, arbitrator, besides being an interpreter of religious laws. Rabbi Levinthal was such a person par excellence. In his view a Jew's fortune in life lay in his own hands and not in clerical agents. He tried to induce people to help themselves. He inspired them with hope, gave them sane and rational counsel, and did not insult their intelligence. He believed that orthodox Judaism was a rational religion, and he was interested in the spirit of it. The value of observance was to preserve this spirit.

One naturally is interested in appraising the personality of Rabbi Levinthal. It was complex and many-sided and he was versatile. Here is a man who was a scholar, an orator, an organizer; he valued solitude and yet was a mixer. He made everyone who came in contact with him feel at home—the humblest people in the lowest walks of life and those who were wealthy and aristocratic. He put at ease those who were illiterate and superstitious; he communed as an equal

with those who were learned; he listened patiently to the reactionary and the radicals. He treated each man according to his deserts, consoled the bereaved, encouraged the ambitious and discussed minute points of the law with rabbis. He had a gift of private speech—he was a good conversationalist. He could hold the attention of people no matter on what he spoke. He had the faculty of adapting himself to every situation and person. Needless to say, his own personality was magnetic. His house was always full of guests, invited and uninvited; all sorts of characters came to him — *schnorrers* and wealthy people, young and old women, a poet like Naphtali Herz Imber or the Slutsker Gaon, Rabbi Jacob David. His interests were wide and went beyond his religion embracing even French literature. The question is where and when did he find time to engage in all the activities in which he was submerged. He liked to read and study. He was a man of tremendous energy and must have had remarkable recuperative powers.

Though he was the head of the orthodox community, he was tolerant. He did not frown upon those who did not follow every precept in the Shulchan Aruch. If he was not practical in financial matters, at least in his early and middle life, he did not regard the pursuit of means to fulfil the physical necessities of life as a sin. He was not opposed to people's seeking comforts. When he came here in 1891 the Russian Jewish community was largely poverty-stricken, and Judaism does not regard poverty a virtue in and for itself; it does not sanction asceticism.

It would be like calling a roll of all the great Jews of the world to list the names of those who paid tribute to Levinthal on various anniversaries and occasions, and finally at his funeral. The most noted scholars and rabbis and laymen have praised him. He was frequently written about in the Jewish and English press, and his portrait was familiar to all. People heard of him and desired to see him and hear him speak.

He won the admiration of the cultured and intellectual youthful contemporaries of the city. In the nineties there flourished a group of Hebrew scholars and men learned in the secular literature, all immigrants from Russia. Some were con-

(Continued on page 22)

GRANDPA

By LAZAR LEVINTHAL

GRANDPA was dynamic in personality and energetic both in mind and body. He never strolled as he walked! Whether on his way to meet a rabbi or attend a meeting, or to catch a train back to Philadelphia, he was always rushing.

I shouldn't say that he *never* strolled, because when he would vacation at Atlantic City ("Philadelphia's Seashore") I remember seeing him walking at a normal pace along the boardwalk. Actually, he was relaxed for he constantly was engrossed in the problems that individuals and organizations heaped upon him, and if you would examine his face closely as he strode along the boardwalk you would find his forehead furrowed, indicating deep and serious thought.

My sister and I were both sent to the University of Pennsylvania primarily to afford us the opportunity of becoming better acquainted with our family. Both father and mother left their families in Philadelphia when they came to New York City to live. When my sister Helen was in college, our grandmother (of blessed memory) was alive and thus my sister had the good fortune of knowing both grandparents intimately, and of seeing grandpa in a setting more resembling a home than which I observed when I came to Philadelphia.

Even when grandma was alive, Helen recalls seeing grandpa surrounded constantly by Jews of every description. When I came to grandpa's a year later, they were still surrounding grandpa day and night.

Some wore beards and long *kapotes*, and some wore Americanized clothes. Some seemed dreadfully poor and others appeared to have made their mark in the world. Women, too, occasionally would be seen, for they would unburden their hearts to grandpa when family matters were involved—or ask *shaitles* which undoubtedly have been asked and answered countless times throughout the ages. As I would enter the house through the living room which was always filled with waiting Jews, sitting and standing in small clusters, I would invariably hear

the whispered murmur as eyes were turned in my direction — "*Der Rov's einikle*" (The rabbi's grandchild).

Although grandpa lived in the house, and the house was in a residential section of Philadelphia, it had assumed the character of a public building—a small town city hall wherein a group might meet informally in one room and another group conduct an arbitration proceeding across the hall.

Adjacent to the living room was what once must have been the dining room. It was in this room that grandpa held court. Beyond this room was a slightly smaller room in which there was a large table covered with a cloth and on the table there was always a large salad bowl, bread and butter and condiments, including *chran* or *gefulte* fish. It was here that Philadelphia could boast of a dining table that was open to all, seven days a week. At least eight or ten chairs were set around the table, and anyone wishing to eat had but to seat himself and a rotund, good-natured cook named Mollie would emerge from the kitchen and inquire in Yiddish what she should serve.

This "open house" was probably never planned, but because of the openheartedness of both grandpa and grandma, it just developed naturally. Grandpa had no office "appointments." If a Jew had a problem at noon, and if he were in the neighborhood, he would drop in. He would do his best to see grandpa, but if grandpa was too busy, he would *schmoos* with the other men in the house, and if lunch was being served, neither grandma nor grandpa were the type to go off by themselves to eat; they would invite all present to join them.

Friday night was different. It was on this night that I had grandpa to myself, and invariably he would complain that I was not visiting him often enough. This would always impress me because I wasn't aware that with all the other matters on his mind, he could find the time to keep track of my visits.

Grandpa usually spoke Yiddish, although he read and spoke English, having studied it diligently when he came to

Philadelphia. He had an excellent vocabulary, the extent of which, I am sure, surprised his listeners. A classmate of mine at the university told me that he had heard that grandpa had great influence with the dean of a well-known medical school and that each year, as a courtesy to grandpa, two students whom he recommended were automatically admitted. My friend was anxious to enjoy this favoritism.

I invited him to grandpa's house that evening to discuss the matter. Grandpa listened attentively as my friend explained the purpose of his visit. When he had finished, I asked, "Grandpa, is it a fact? Can you really name two boys who will be admitted on your recommendation?"

He replied simply, "It's all *bab-loney!*"

I often wondered how such Americanese found its way into the vocabulary of the Dean of the American Orthodox Rabbinate.

Grandpa's world was the traditional world of the Orthodox Jew as described so beautifully in the writings of our Yiddish and Hebrew literary masters. In this world there was little place for such nonsense as football, but as a young man at college I was interested in my team and was always a bit taken aback when grandpa might casually inquire whether I thought Penn would beat Princeton. I was doubly amazed that grandpa even knew Penn's rival, but this was only further indication of the thoroughness with which he read his daily papers.

Proportionately, grandpa's newspaper bill was probably higher than his food bill. All morning and evening papers, both Yiddish and English, published in Philadelphia were delivered daily (except Shabbos, I presume). In addition, grandpa read the New York Times and several Jewish periodicals. He read books, but I think it safe to say that the only books he read were those which dealt with Jewish life. It was this prolific reading which undoubtedly took its toll of his eyesight, but thank God, grandpa was able to read until the end of his days, for it afforded him the opportunity to partake vicariously in the civic and religious life in which he had for so many years played so active a role.

Grandpa frequently came to New York for meetings, and other business, and once in a while he would find the time to visit

with dad in Brooklyn. On these occasions, there would be a mild flurry of tea-brewing for no one I ever met loved his tea more than did my grandfather. No sooner did he finish one glass, then mother would quickly place before him another steaming hot *glaizele tai*.

And as father and son would sit at the table drinking tea, they would invariably discuss dad's sermons; sermons preached or about to be preached. Dad had only to hint at the theme of the discourse and grandpa would indicate with an energetic nod of approval that he grasped the complete analysis, and might even quote a related passage from a source dad had overlooked and which would undoubtedly give the sermon an added touch of brilliance. Often dad would outline an interpretation which grandpa might consider unusually clever and as grandpa would listen attentively,

his bearded jaw thrust forward, he would have the expression of a hungry person smelling the succulent aroma of a delicious pot roast. Dad has often mentioned to me that it was this vibrant appreciation on grandpa's part that gave him renewed inspiration and stimulus.

Grandpa was endowed with a warmth of personality, a genuine interest in the welfare of his fellow-man and unusual wisdom and understanding. These qualities well qualified him for the roles of religious leader, communal adviser and arbiter of man's daily conflict with man. There can be no greater tribute to the unselfish and rich life that was my grandfather's than the thousands of Jewish men and women, who, over the years came to recognize him as a friend and counsellor in whom they would entrust their most personal problems, both of soul and mind.

A "ROYAL FAMILY" IN AMERICAN JEWRY

The following editorial appeared in the "National Jewish Post."

THE death of Rabbi Bernard L. Levinthal of Philadelphia, "dean" of the American rabbinate, serves to cast the spotlight on a family which, from a traditional standpoint, certainly comes as close as possible to the royal family of American Jewry. Other United States Jewish families which might be compared to the Levinthal family usually are connected with wealth, as in the case of the Schiffs and the Lehmanns and those others which have furnished such fine leadership for the American Jewish community.

Rabbi Levinthal's four children are Rabbi Israel H. Levinthal, spiritual leader of the Brooklyn Jewish Center; Judge Louis E. Levinthal, president of the Jewish Publication Society of America and a past president of the Zionist Organization of America; Cyrus A. Levinthal, a past president of the Southern California Region of the Zionist Organization of America; and Abraham A. Levinthal, an attorney. Mrs. Samuel Belkin, wife of the president of Yeshiva University, is a granddaughter of the late Rabbi Bernard L. Levinthal.

This is truly a great Jewish family. The American Jewish community would be much poorer without it. It is no re-

flection on other great American Jewish families, whose fame for the most part stemmed from their riches and their resultant influence, to point out that communal service and learning seem to be the dominating themes in the lives of the members of the Levinthal family.

A LEADER OF RABBIS

RABBI LEVINTHAL was not a cloistered religious leader. He rather conceived it to be his duty, in the evolving Jewish community in the United States at the beginning of this century, actively and dynamically to give direction to it and mold it into a wholesome pattern that would be both Jewish and American.

His leadership and his example were all the more remarkable when one considers the times in which he gave of himself. That was the period of the largest immigration to the United States and there was the notion then that an Orthodox Rabbi was to be a closeted scholar and not a community leader. Rabbi Levinthal stepped out of that frame and has given guidance and inspiration to the younger rabbis who have since become the leaders of Orthodoxy in this country.

"We bless his name and honor his blessed memory."

Excerpt from Jewish Ledger of Hartford, Conn.

RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

THE day-to-day struggle to give the State of Israel a traditional Jewish aspect through constitutional means is led by the four Orthodox parties, which participated in the previous Israeli Government as a bloc. Although they do so now under a looser form of coordination, the coalition is also bound by their minimum demands—maintenance of the status quo in religious matters. In fact, it is becoming much more difficult to be a non-observant Jew than a non-Jew in Israel; one case in point being the attitude toward missionary activity and mixed marriages. Since the British left, no one in this country is entitled to perform a mixed marriage.

The few people, including the first Israel Minister of the Interior, Yitzhak Gruenbaum, who declared themselves—in the first Israel census—as of Jewish nationality but of no religion, are considered freaks and their declarations of no consequence. Most of the several thousand Jews baptized find it necessary to hide the fact, and many try to emigrate.

Mission schools and hospitals operate freely among both Arabs and Jews, and there are about 400 known Christian missionaries in Israel; but the Prime Minister had to intervene to enable one of them, a pro-Zionist Canadian, to broadcast on such subjects in Hebrew although Christian and Moslem religious services and music are regularly transmitted over Kol Israel on their holidays in other languages.

While some Jewish citizens expressed abhorrence at the "inquisition-like atmosphere which surrounded Sholem Asch's recent visit, the Orthodox begrudged him the opportunity to declare himself a loyal, albeit non-confirming Jew. He was both invited by the President of Israel and shunned and insulted as a dangerous apostate by traditionalist circles.

Meanwhile, the Agudah and Mizrahi trends in (compulsory free) education are fighting a rearguard action against the amalgamation of all state-supported schools into a single public system giving pupils the choice between secular and observant classes, and most religious parties demand separate observant formations in the Israel army; its voluntary youth formations are altogether rejected by Agudah youth. But in the Orthodox

view no infringement or tradition is involved as long as the exemption granted girls and women claiming religious scruples gives the conscription of women the character of a regulation governing voluntary enlistment. They have reserved judgment pending implementation of a recent amendment requiring draft-age girls, who hitherto benefited from this clause, to prove that they practice what they preach.

The undertaking to use Government funds only for the purchase of kosher meat further reduces the scant protein rations of Israel's population; price differences on frozen meat imports may amount to 15% and over in foreign currency on regular markets and more on special buys, and outright gifts from abroad must sometimes be refused. The sale of beef slaughtered locally under non-kosher emergency conditions is so complicated that it is usually destroyed unused.

The 25% of the Jewish population registered with non-kosher butchers get ample rations from the non-kosher parts of ritually clean cattle declared ritually unfit on arrival although they had been purchased abroad as kosher. The local rabbinate's insistence on the employment of supervisors from Israel, where slaughtering regulations are probably the most rigid in the Jewish world, in all foreign abattoirs filling orders for Israel, incensed rabbis everywhere and casts aspersions on Israel households using private foodgifts from abroad.

An attempt to extirpate pig breeding was made upon the attainment of independence, but veterinary permits could not be refused to non-Jewish residents so that the now Jewish municipality of Ramleh finds itself constrained to reopen a pig abattoir.

The Chief Rabbinate supports ultra-observant opposition to the fortification of certain breads and rolls with powdered

milk and constrains wine producers to employ only observant staff on pain of seeing their vintage forbidden to Jewish users.

Although the rabbinate sees to it that weddings are celebrated only on public premises known to be kosher, the overwhelming majority of Israel's restaurants are not. Tourist pressure for kashruth affects mainly the class of hotels catering to this special clientele.

State-owned stores of *chometz* are fictitiously sold every Pesach, and centrally allocated fodder for livestock mixed to a kosher formula. Non-pesach bread and pastry are nowhere sold in shops serving the Jewish public. Observant citizens found fault with the zoo for not making its charges observe the holiday in a similar manner, and with the post office for delivering during the Pesach week gift parcels containing non-Pesach food.

This sabbatical year the extremely observant were enabled to patronize special vegetable shops selling only non-Jewish produce. Poale Agudah kibbutzim refused to accept the Chief Rabbinate's exemption, based on the fictitious sale of all arable land in Israel to an Arab, for the cultivation of their JNF allocated land. They maintain themselves by non-agricultural labor and a special appeal abroad—solutions neither the nation's exchequer nor its sunbeaten soil can afford on a larger scale. The only point on which the Chief Rabbinate would not budge—the planting of new trees—is disregarded by most farmers and schools, as well as by the Government and JNF in the interests of thousands of unskilled laborers requiring public employment.

A MAN NEEDS SOMETHING

By A. S. FLAUMENHAFT

THE limousine stopped in front of the small frame house and the uniformed chauffeur stepped out to open the door of the passenger compartment. He offered his arm to the plump little old lady first, and then to the spindly old man.

"Well," said the old man, straightening himself and turning toward the respectful chauffeur, "it was a fine party, no? When my son makes a party, it's something special, no?"

"Yes, sir, Mr. Cooperstein; your son sure knows how to make a party!"

"If it cost him a penny, it cost him \$5,000. But what's \$5,000 to my son—it's like five cents to me."

The chauffeur shut the door and started around to the other side of the big car to slip behind the wheel. "I have to be leaving now. Mr. Cooperstein is still at the hotel. . . ."

The old man, however, lingered. "And that was only for a Bar Mitzvah," he continued. "I don't remember—was you his chauffeur when his daughter Pauline, my oldest grandchild, was married last year?"

"No, I've been with your son for only eight months." The driver stepped on the starter.

"That was a wedding—that was a wedding—like Rockefeller, like Morgan!"

"I'll bet! Now, I got to be going."

"Wait, I want to handle you a tip. You called for us, you brought us home, so now I want to handle you a tip."

"Come already, Sam," called the plump little lady from the porch. "It's cold outside. Open the door of the house. Let the chauffeur go back. Morris will be worrying something happened."

"I'm coming. First I want to handle the gentleman a tip." Digging into his pants pocket, he came up with some coins.

"No," the chauffeur smiled, shaking his head. "No tips. Your son's giving me a special tip for the evening. He asked me not to accept tips from any one else."

"Never mind—here!" He extended a hand containing a nickel and a dime. "Take it," he insisted. "You don't have to tell my son, and I won't tell him."

"Okay." There was a twinkle in the fellow's eye. "I won't tell. Goodnight."

With a spry step, the spindly old man walked up the wooden stoop to join his wife at the door.

"Such a party," he exclaimed, "such a party, Ida, was worth living for!" He

fumbled for the key, then for the keyhole. "Orchids for the ladies, gardenias for the gentlemen, and what a dinner—with champagne, yet! And the ceremony—what's the matter with the ceremony? The cantor, maybe, wasn't first class!" He opened the door, snapped on the hall light, and turned to his short wife, as if she had made a derogatory remark about the cantor.

"Who said something?" Mrs. Cooperstein shrugged innocence.

"And Abela, the Bar Mitzvah *yingle*, he didn't sing good, maybe?"

"Everything was fine, fine, Sam—but it's two o'clock in the morning, so go look at the furnace and then let us go to sleep."

"Sleep? Who wants to sleep? Who needs to sleep? I feel like I should be sixty years, not seventy-eight."

"Don't be a knocker, better. You had a few schnopples, so you feel like dancing. Tomorrow you'll groan and complain your back is killing you, I hope not."

•

Mrs. Cooperstein began climbing the carpeted steps to the bedroom. "Turn off the hall light and come up right away, Sam," she called back.

"Go, go, if you're tired! I'll come up later. First, I'll fix the furnace. Next, I have to read the newspapers. I didn't look on my newspapers for two-three days already. The excitement with Abela's Bar Mitzvah—who had time to read newspapers?"

He picked up the copies of the Jewish daily from the hall table, walked with them down the corridor, turned to descend the staircase to the cellar. After shoveling coal into the fire-box, banking the fire and adjusting the damper, he sat down on a wicker porch-chair (cellared for the winter) and opened a newspaper. He held it far away, he held it near—the print was still a blur. He fished for his spectacles in his jacket pocket. That was better! He commenced reading. However, he discovered his mind slipping from the news story to the bar mitzvah. The ritual at the synagogue

the morning of the preceding day; the party at the hotel, from which Morris's chauffeur had just brought them home! Sam Cooperstein was seeing himself standing next to Abela before the open scroll, singing along with him as he intoned his *otvorah*; he was sitting once more between his son, Morris, and his older grandson, Benny, listening to Abela on the dais up front delivering his speech. Then his mind skipped a day to the great celebration at the hotel, with all the *mischpoochah* there, the photographers taking pictures . . .

Seated in the wicker chair in the cellar at two-thirty A.M., his newspaper now in his lap, Sam Cooperstein quivered with the joy that had been his.

He did not sleep well and he was up early the next morning. When his wife opened her eyes at seven o'clock, he was already dressed.

"Where you going, Sam?" she asked, frowning. "You got important business that you're up so early!"

"No, I couldn't sleep. I got an idea in my head and I couldn't sleep. Now I'll go downstairs and I'll fix the furnace."

"All right. So go fix the furnace and then come back to bed. The day after a party we have to get up early, too! The days are long enough even when we get up late!"

"Just now you said the truth, Ida," the old man agreed, thoughtfully. "The days are long. And when there is nothing ahead, they are too long . . ."

Slightly bent over, he walked out of the bedroom. He held on to the bannister as he descended the stairs. Noticing that his newspaper was already sticking in the letter drop, he pulled it through and laid it on the hall table without unfolding it. Then he made for the cellar. Mechanically, he shook out the ashes from the grate, shoveled in coal, opened the damper. Then he sat down heavily on

the wicker chair. He felt tired. Poking out the furnace, throwing in a few shovels of coal tired him this morning. He frowned at the barrel of ashes. If he was tired already, how would he get out the barrel today? Well, he didn't care—if he got it out, he got it out; if he didn't, so some one else would drag it out. There was a bigger concern in his head, the thought that wouldn't let him sleep when he'd gone upstairs at three a.m.

What was there in life for Sam Cooperstein from that day on? That was the thought. He had felt up to the day before that there were different events, all connected with his three grandchildren, that he had wanted to live to see. He had wanted to live to see his older grandson, Benny, *bar mitzvah'd*. Then, though it looked like a long, long stretch, he had wanted to live to see his oldest grandchild, Pauline, married. And a year ago, at the age of nineteen, she'd been married. Finally, he had wanted to go on living until his youngest grandchild, Abela, would be *bar mitzvah'd*. Now—all those events had come to pass. All the events that a retired old man might find sustaining were—behind him.

Sam Cooperstein stared sombrely at the cement floor of the cellar. He sighed, glanced absently at the network of veins on the back of his horny hand, and sighed deeply again.

He'd had a good life, his one misfortune being that Ida, after the operation attending the birth of Morris, was not able to bear any more children. She had always been a good, devoted wife, however. His one child had been a bright boy in school, a sharp man in business. He himself had always been able to earn a good living in his drygoods store. And by the time Morris had finished with college, the original store had expanded into an establishment with a forty-foot front on the avenue and a depth of one hundred feet, employing eight people. And then his son had come in with him—and before Sam Cooperstein retired at the age of seventy-two, they'd bought the four-story building and converted it into a department store.

Yes, he'd had a good life—but now, what lay ahead, what did he have to pull for?

Sunk in this mood of dejection, he heard his wife's footsteps in the private

hall, heard them halt at the head of the cellar stairs. Then her voice floated down: "Sam are you there? What you doing in the cellar so long? I didn't hear you, so I was worrying—you seemed so strange upstairs!"

"Yes, yes, I'm here." He aroused himself and stood up, shuddering with a pain in his back. "I'm coming up right away. I'm just waiting for the fire to burn through so I can close the damper."

When her footsteps moved toward the kitchen, he sat down once more in the wicker chair. Somehow he didn't feel like going up into the kitchen and having a *schnapps*, and sitting there with his newspaper and reading aloud to Ida, while she was readying the fruit juice and hot cereal and coffee. Other days, after seeing to the furnace, that was his routine; and there was always a warmth and pleasantness about mornings in the kitchen which he enjoyed.

But today, today was different. Today, there was no longer something in the future that made present living anything but an extended emptiness. So he would have a *schnapps* and he would eat breakfast and he would read the paper, and then he would either go out to the fruit store and the grocery store and the butcher shop with his wife or he would poke around the house, see if maybe some-

AMERICAN INVESTMENTS LEAD IN ISRAEL

A MERICAN investments lead all approved foreign investments in Israel, both in number of new enterprises and in the amount of capital involved.

Out of a total of 731 enterprises approved since the inception of the State, 601 were of foreign origin and, of these, 219 were established by Americans and Canadians. The capital invested in these enterprises totals \$46,800,000, or 34% of the \$138,800,000 total invested in the 601 foreign enterprises.

Nineteen enterprises, representing an investment of \$2,000,000, were established by South and Central Americans.

Thus, over one-third of Israel's new foreign enterprises represent American initiative and capital. This figure is exceeded only by the combined tally for European investment in Israel which amounts to 254 enterprises with an aggregate capital of \$54,700,000 (39% of the total).

—From "Economic Horizons."

thing needed to be fixed or painted. After lunch on good days he would take a slow walk to the park a few blocks away, and he would sit and *schnoos* with other old men, or play checkers; and on bad days he would take a nap. Or he would walk around to Cooperstein's Department Store and wander about for half an hour—but this he did not like to do any longer because when Morris was there he was busy, and the help were just polite to him; he felt he was in the way. Evenings, he'd play dominoes with Ida and they'd listen to the radio and have a glass of tea.

The depressed old man sighed and tapped his long bony fingers on the arms of the wicker chair. People live, he mused, to try to reach something. And after they've reached it, they must have something else to reach, otherwise, what is there in life?

"Sam!" Ida again was at the head of the cellar stairs. "What's taking so long today?"

"All right, all right, Ida; I'm coming now."

He pushed himself out of the chair—his body felt unusually heavy, his back pained—and he plodded over to the damper of the furnace to turn it almost shut. He paused again to glance at the barrel of ashes. No, he didn't think he'd be able to drag that out today; it looked like too much for him. Only once in a while, when he wasn't feeling well, did he have to ask the janitor of the apartment house down the street to come in and carry out the ashes; other days he managed himself. He should have had oil or gas heat installed years ago as his wife and his son advised, but now—now he didn't want to change any more.

He looked again at the barrel of ashes—and he sighed. As he moved slowly up the steps, he held the railing tight for security.

It was four o'clock in the afternoon. His wife had lain down for a nap an hour earlier. Sam, however, had no sleep in him. Other afternoons, yes; but not this one. He was restless. Ida had noticed something was wrong at breakfast, when he took just a *schnapps* and half a cup of coffee and didn't care for anything else; and when he'd read a bit from the newspaper and then got lost in his private thoughts.

Nor had he contributed to the conversation when Morris phoned in the

(Continued on page 21)

NEWS OF THE CENTER

Rabbi Levinthal to Pay Tribute to His Sainted Father at Late Services This Friday

At the first Late Friday Night Lecture Service to be held this Friday, October 31st at 8:30 o'clock, Rabbi Levinthal will pay tribute to the memory of his sainted father and will preach on the theme "Portrait of a Rabbi." We hope that many of the members and their families will join with us at this important service.

Cantor Sauler will lead in the congregational singing and will also render a musical selection.

We want to make these Friday Lecture Services most successful and we hope that our members will make it their special duty to make Friday nights Center nights regularly.

Special Musical Program to Mark Friday Night Service Nov. 7th

Our annual Special Musical Services given by our Center Choral Group consisting of almost sixty male and female voices, led by Mr. Sholom Secunda, will be given at the second Late Friday Night Services on November 7th. Mr. Secunda has prepared some very beautiful new songs for our program. Cantor Sauler will be among the leading soloists that evening.

Rabbi Kreitman will also preach a brief sermon on the theme "The Sabbath—Its Meaning for the Modern Jew." We are looking forward to seeing many of you at these services.

Institute of Jewish Studies for Adults Has Large Enrollment

We are happy to report to the readers of the *Center Review* that our Institute of Jewish Studies for Adults opened last Wednesday night with a large enrollment of men and women for all the courses that will be offered this year. There is still an opportunity for you to join one or more of these courses. Please register in the office of the Hebrew School with the registrar, Mrs. Rabinowitz, as soon as possible. Most courses are given on Wednesday evenings. Special courses for women who cannot attend in the evening are given on Monday, Tuesday and Thursday mornings.

Federation to Honor Joseph Goldberg

The Federation of Jewish Philanthropies is now conducting its annual campaign at the Center for the support of the 116 institutions affiliated with it. The campaign will culminate with a dinner to be tendered to Joseph Goldberg, Administrative Director of the Center, in recognition of the many years of service rendered by him to Federation and other communal endeavors. The committee in charge of this event is headed by Judge Emanuel Greenberg, President of the Center. The dinner will be held at the Center on Thursday evening, November 13th.

The Brooklyn Jewish Center has always taken a leading part in Federation Campaigns and we are confident that the members of the institution will again come forward with their contributions to this most worthy cause.

Judge Greenberg and Mr. Harry Levinthal, Chairman of the Campaign Committee appeal for the cooperation of the Center membership in making the campaign and the dinner to Joe Goldberg a huge success. Please phone your reservations (HY 3-8800) for yourself and your friends or mail them to the Center, 667 Eastern Parkway. Subscription is \$6.50 per person.

Sabbath Services

Friday evening services at 4:35 p.m.
Kindling of Candles 4:35 p.m.

Sabbath Services commence at 8:30 p.m.

Sidra, or portion of the Torah: "Lek Leka" Genesis 12.1-17.27.

Haphtorah Reading: Prophets — Isaiah 40.27-41.16.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Mr. Jacob S. Doner will begin at 3:00 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 4:00 p.m.

Mincha services at 4:35 p.m.

Samuel Rottenberg Celebrates 80th Birthday



OUR Honorary President, Mr. Samuel Rottenberg, attained the age of eighty on October 23rd. This important event was suitably marked by a dinner tendered to Mr. Rottenberg by the members of the Board of Trustees on Wednesday evening, October 22nd. Our President, Judge Emanuel Greenberg, greeted Mr. Rottenberg on behalf of the Brooklyn Jewish Center membership. Rabbi Levinthal reviewed Mr. Rottenberg's years of service to Jewish causes and particularly his labors in behalf of the Brooklyn Jewish Center which he helped found in 1919, serving as President of the institution for ten consecutive terms. Mr. Bernard Semel, an intimate friend of Mr. Rottenberg, stressed the activities of the guest of honor in the field of Jewish education. Mr. Rottenberg was presented with a suitably engraved bronze tablet on behalf of the Center.

The presentation was made by Mr. Nathan D. Shapiro one of the first members of the Board of Trustees.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:45 p.m.

Special Maariv service—7:30 p.m.

THE YOUNGER MEMBERSHIP

THE Young Folks League started the New Year successfully. The League Sabbath was well attended by our members and well received by the congregants. Gerald Jacobs and Harold Kalb as cantors cooperated well with the Center choir. Max Wertheim delivered a challenging sermon. He pointed out that Jewish activities often come under the control of people who are not themselves religiously observant. One result is that affairs for Jewish causes are held in non-kosher places. Hopefully, he referred to Long Island communities where one Hebrew School has an enrollment of 600 youths and classes are overcrowded.

Our Yom Kippur Nite Charity Frolic was very well attended and we raised a substantial sum.

Our meeting of October 7th was intended to acquaint our members with the YFL program for the coming year got an excellent response. The skits arranged by Herbert S. Levine, and parodies written by Arnold Magaloff were hilarious. Over a hundred members signed up to serve on our various committees.

On October 14th, we had the pleasure of having Rabbi Levinthal introduce to our members our new Associate Rabbi, Benjamin Kreitman. After the presentation, Miss Shirley Cohen led the group in community singing of songs appropriate to the Simchas Torah festival just ended.

At our meeting of October 21st, we heard Mr. Oscar Schachter, a distinguished attorney with the U.N., speak on "The United Nations — Its Crises and Future." A very enlightening question period followed.

On Sunday, October 26th, our members played a prominent role in the Young People's League Conference held at Temple Ansche Chesed. Our own Rabbi Kreitman, Morris Hecht, Harold Kalb, Herbert Levine, Betty Moses, Elmer Riffman, Michael Rosenfeld and David Yawitz acted as moderators and panel members. A large number of our Young Folks Leaguers attended this highly informative conference.

Y. F. L. Calendar

MEETINGS

Tuesday, Nov. 4 — Election Night dancing to the tunes of an Orchestral Ensemble. Election returns.

Wednesday, Nov. 5—Executive Board meeting.

Tuesday, Nov. 11—Our Entertainment Committee will offer a dramatic presentation on an Armistice Day theme.

Tuesday, Nov. 18—Jewish Book Month Program—"Books on Trial."

Tuesday, Nov. 25—Thanksgiving Program. Mr. Leo Shpall will speak on "Jewish Contributions to American History."

INTEREST GROUPS

Bowling Group—This group will begin

meeting every Sunday at 2:00 p.m. starting with Sunday, November 2nd. Bowling takes place at Kings Bowling Alley, Clarkson and New York Avenues.

Music Interest Group—This group will meet on Thursday, November 13th.

Bridge Group—This group will meet on Thursday, November 6th, and Thursday, November 20th.

Except for Bowling, all of our activities start at 9:00 p.m. Members are requested to be prompt and to present their membership cards for admission.

MORRIS HECHT, *President*.

Young Married Group

THE opening meeting of the Young Married Group held on Tuesday, October 14th, proved an outstanding success. The subject, serious and thought provoking, one that most of us will have to face sooner or later if we haven't already done so. "What to Teach Your Child About God" was discussed by a panel consisting of group members and led by Mr. Louis J. Gribetz, our guest speaker for the evening. Mr. Gribetz feels that the child's first question should be answered with readings and references to the Bible, the original source of the teaching about God, especially the books of Leviticus and Ecclesiastes which

teach the various aspects of God's character. All of these stories and references of course should be geared to the child's own level of understanding.

Both Rabbi Levinthal and Rabbi Kreitman attended part of the meeting and addressed greetings to the group. Because of the large attendance and the group's preference for Tuesday meetings, our next meeting will be held on Tuesday evening, November 18th, at 8:30 o'clock. The program will be announced in a future issue. All young married members are cordially invited to attend. Refreshments are served and a social hour follows.

The Junior League

WE ARE happy that so many of our college-age youths have been joining us Thursday nights.

The first two meetings were devoted to getting acquainted and renewing old friendships. The customary refreshments accelerated the process.

On October 9th we celebrated Sukkot with a holiday social at which we met Rabbi Kreitman for the first time. He spoke to us on "The Meaning of Sukkot for Our Time." An interesting question period followed. On October 16th we had a discussion on the issues of the coming election. Arthur Viders, President of the Junior Congregation, presented the Republican case; the President of New York University Student Council spoke for Stevenson. An animated question and answer period wound up the meeting, which was followed by the social hour.

October 23rd was the day set aside for picking our new officers and elections were held. Plans for the month of November will include the following programs: November 6th, open meeting and social get-together; November 13th, discussion of the topic "What Part Should Youth Play in the Life of the Jewish Center," and a prominent member of the Center Youth Committee will address the group; November 20th will highlight Jewish Book Month and the program will feature a discussion of the new book "Great Jewish Books and Their Influence on History" by Joe Aaron, leader of the group; November 27th is set aside, as usual, for the Annual Thanksgiving Social. We invite all Center college-age youth, who have not as yet joined, to come down and avail themselves of the opportunity of participating in the Junior League's activities.

THE CENTER ACADEMY

THE Center Academy is committed to a democratic ideal and devoted to the continuous reconstruction of education for the fuller realization of that ideal in school and society—in promoting creative activities in classrooms, in securing a greater emphasis on the real life needs of children, in encouraging experimentation with new procedures in curriculum-making and evaluations, and in achieving closer relationships between the school and the community. The Center Academy is distinguished by its policy of coordinating and integrating its Hebrew and Secular programs.

Therefore, on Thursday, September 4th last, the Faculty and Administrators of the Center Academy met at the school to consider how these purposes and activities might be even more effectively achieved. The programs for the school year were planned for maximum help to the students and their teachers.

We are fortunate in having a finely-equipped faculty, small classes, ample facilities and resources, cooperation from the home, and guidance from the Center. These are unmeasurable aids in carrying out our program.

Succoth Celebration

The Succoth celebration grew out of the shared experiences of the children and their Hebrew and English teachers and was enriched by the talents of our new music teacher, Mr. David Weintraub, and their well known art instructor, Mr. Louis Harris.

The children and their teachers, as well as their invited guests, took their places at the tables in the Succah. Before partaking of the fruits the children of the entire school chanted the appropriate blessing. Then the present graduating class brought in the refreshments on large trays, which they placed on each table. Ellwyn Fischbach, one of the graduates, carried the Scrolls into the Succah, symbolizing the Simchat Torah celebration. He was followed into the Succah by the rest of his class in the procession, with Robert Blumberg carrying in his right hand the palm branch, myrtle, and willow tied together, and in his left hand, the citron, while chanting a blessing. All the children then repeated the blessing

of the *ethrog* and the *lulav*—the citron and the palm.

Mr. Leo Shpall, acting head of the Hebrew Department, conducted the ceremonies.

Miss Bush On Leave of Absence

For some time Miss Irene Bush, who has served as a devoted and skillful teacher, and as head of the Hebrew Department of the Center Academy (even as acting director of the school), over a period of twenty-three years, has been hoping to take a leave of absence for rest and travel but no one seemed able to take over her manifold duties. Now a happy solution has been found. Mr. Leo Shpall, who has been an integral part of the Brooklyn Jewish Center faculty in its Adult Education program and Hebrew classes, as well as part-time teacher of Hebrew at the Center Academy, has been permitted to release some of his Adult Education classes so that he may devote his entire day to teaching and to the supervision of the Hebrew Department at the Center Academy. In his new responsibilities he will have the full cooperation of the Hebrew and Secular faculties.

As for Miss Bush, she is still our spiritual guide and will act as adviser to the Hebrew Education Committee of the Board of Trustees of the Center Academy until the spring, at which time she will visit Israel and Europe. We wish her a happy vacation, and are looking forward to her return next fall.

Personal

Robert W. Colman, grandson of Mr. and Mrs. Samuel Greenblatt, was one of

the national winners of the Westinghouse Science Talent Awards, in addition to the State, Cornell, and other scholarships. He is now a student at Harvard where he intends to concentrate in the field of biochemistry.

Home Talent Group Being Formed

The Social Committee has decided to organize a Home Talent Group consisting of members who can entertain at Center functions. If you can sing, play a musical instrument or dance, please enroll as a member of this group by leaving your name at the information desk to the attention of Mr. Sholom Secunda, Music Director of the Center, who will take charge of this group.

Center Kol Nidre Appeal

At the last Yom Kippur service our President, Judge Emanuel Greenberg, made an appeal to the members of the Center for donations to our Kol Nidre fund, which is devoted to the furtherance of the Hebrew Educational activities conducted by the institution.

The list of contributors will be published in a forthcoming issue of the *Review*. Please add your name to this list by sending your contribution. Checks should be made payable to the Brooklyn Jewish Center.

Center to Celebrate Book Month

The annual Jewish Book Month will be celebrated at the Center on Monday evening, December 1st. Plans for this event are now being made by the Library Committee under the chairmanship of Dr. Reuben Finkelstein. Watch for further details.

NEW BOOKS BY RABBI LEWITTES

The Hebrew Publishing Company proudly announces the publication of two new books by Rabbi Mordecai H. Lewittes, associate rabbi of the Center in charge of our Hebrew School. One volume "Modern Hebrew, Part II" is a continuation of the popular text in Hebrew conversation and grammar which has been widely used in schools and adult groups in the United States, Canada, Mexico, Europe, South Africa, India and other countries. Rabbi Lewittes collaborated in the writing of these books with Dr. Harry Blumberg.

The other books, "Heroes of Jewish History," from Abraham to Moses, is intended for children who are beginning their study of Jewish history. Written in attractive style it includes many valuable aids for teacher and student.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELSON, JUDAH

Res. 645 Eastern Pkwy.

Bus. Teacher, City College of N. Y.

Single

Proposed by Dr. Reuben Finkelstein,

Dr. Howard L. Adelson

BAER, Miss ALICE

Res. 1089 Eastern Pkwy.

Proposed by Paul Kotik

BARTFIELD, HORACE

Res. 941 Washington Ave.

Bus. Photography, 314 Albany Ave.

Single

Proposed by Michael J. Rosenfeld,

Eddythe Chaiken

BEHMOIRAN, Miss DORA

Res. 385 So. 4th St.

Proposed by Philip Freedman,

Herman Rubin

BELLOVIN, MARVIN H.

Res. 727 Howard Ave.

Bus. Furrier, 307—7th Ave.

Single

BERGEN, MILTON

Res. 577 Avenue Z

Bus. Award Incentives

Married

BERNER, WILLIAM

Res. 571 Montgomery St.

Bus. Chemicals, 180 Lafayette St.

Single

Proposed by Martin Karlin

BRAUNSTONE, SIMON

Res. 163 Eastern Pkwy.

Bus. Men's Coats, 10 W. 20th St.

Single

Proposed by David Goodstein

CAMMY, Miss JULIA

Res. 90 Legion St.

Proposed by Bertha Kaufman,

Miriam Miller

CAPELSON, ABRAHAM

Res. 719 New Jersey Ave.

Bus. City Register, Borough Hall

Single

CHERCHES, Miss SELMA D.

Res. 105-37—64th Ave.

CHERCHES, Miss HELENE

Res. 105-37—64th Ave.

COHEN, LOUIS

Res. 748 Saratoga Ave.

Bus. Printing, 22 Thames St.

Proposed by Morris Hecht,

Milton Slow

COHEN, Miss MICKEY E.

Res. 2058 Strauss St.

DUBIN, SIDNEY

Res. 640 Eastern Pkwy.

Bus. Photographer, 162-10 Jamaica

Ave.

Married

Proposed by Mrs. S. Shapiro

DYNER, ARMAND

Res. 150 Crown St.

Bus. Printing, Mineola, L. I.

Married

Proposed by Harry A. Stadin,

Arthur Blaukopf

FERNBACH, DR. HERBERT J.

Res. 941 Park Pl.

Bus. Dentist

Married

FINKELSTEIN, Miss DOROTHY

Res. 220 Congress St.

FOX, Miss RENEE

Res. 572 Saratoga Ave.

FRANK, NATHAN

Res. 1488 Sterling Pl.

Single

Proposed by Reuben Hirsch,

Irving Rubin

FRIEDMAN, Miss SYDELLE

Res. 1549 St. Marks Ave.

GARBER, MURRAY

Res. 706 Howard Ave.

Bus. Grocer, 42 So. 5th St.

Single

GARBER, Miss ROSLYN

Res. 5421 Snyder Ave.

GINSBERG, IRWIN

Res. 2052 Bergen St.

Bus. Shoes

Single

Proposed by Sidney Zarider,

Harold Becker

GLICK, HAROLD

Res. 8543 Coventry Rd.

Bus. Restaurant, 202 W. 42nd St.

Married

Proposed by Dr. Morris Glick,

Jos. H. Glick

GOLDBERG, ROBERT

Res. 136 Grafton St.

Bus. Accountant, 500—5th Ave.

Single

GOLDMAN, Miss MARION

Res. 1660 Union St.

GREENBERG, Miss SYLVIA

Res. 901 Saratoga Ave.

HACKER, ABBE

Res. 1081 Eastern Pkwy.

Bus. Research, 250 Church St.

Single

Proposed by Harold Becker,

Mrs. Rose Meislin

HARKAVY, Miss DOROTHY

Res. 176 Clarkson Ave.

HECHT, IRWIN S.

Res. 593 Crown St.

Bus. Teacher, Board of Education

Married

HONIG, WILLIAM I.

Res. 294 Union Ave.

Bus. Accountant, 475—5th Ave.

Single

Proposed by Joseph Levy, Jr.

HORNICK, Miss DEBORAH

Res. 104 Hendrix St.

Proposed by Abbey Coleman,

Paul Kotik

HOROWITZ, ISAAC

Res. 240 Crown St.

Bus. Salesman

Married

KALMUK, Miss HARRIET

Res. 458 Eastern Pkwy.

Proposed by Dena Mazell,

Sidney Zarider

KANE, SEYMOUR

Res. 706 Eastern Pkwy.

Bus. Agent, Treasury Department

Married

Proposed by Harold Kalb,

Bernard L. Buck

KASTOR, ARNOLD

Res. 1293 East New York Ave.

Bus. Accountant, 853 Bway.

Single

KATZ, ELLIOTT

Res. 371 Utica Ave.

Bus. Advertising, 385 Madison Ave.

Single

KATZ, SOLOMON H.

Res. 534 Rockaway Pkwy.

Bus. Liquor

Single

KEHL, SIDNEY J.

Res. 356 Crown St.

Bus. Federation of Jewish

Philanthropies

Married

Proposed by Bernard Hurwitz,

David Friedman

KIPNEES, Miss ETHYLE

Res. 160 Rodney St.

- KOHN, Miss MILDRED
Res. 201 Rutledge St.
- LANGER, Miss IRENE
Res. 239 Ocean Ave.
Proposed by Leonard H. Weiss,
Betty Krout
- LANGER, JOSEPH
Res. 240 Crown St.
Bus. Police Department
Married
Proposed by Anne Friedman
- LEAVITT, Miss SELMA
Res. 572 Greene Ave.
- LEBENSFELD, Miss ETTA
Res. 1068 Winthrop St.
Proposed by Jessie Bregman,
Aaron Dershowitz
- LEFFT, DR. HAROLD H.
Res. 2 Stoddard Pl.
Bus. Physician, 273 Montgomery St.
Married
Proposed by Albert N. Schneider,
Harold Harnatz
- LIBMAN, Miss DIANA
Res. 664 Ralph Ave.
Proposed by Herbert Levine,
Harold Kalb
- LINN, Miss AUDREY J.
Res. 750 Lefferts Ave.
Proposed by Paul Kotik,
Elmer Riffman
- LIPCHITZ, Miss BEVERLY
Res. 1483 St. Johns Pl.
- MARGOLIS, PAUL D.
Res. 695 Belmont Ave.
Bus. Textiles, 457—7th Ave.
Single
- MEISEL, Miss PHYLLIS
Res. 201 Eastern Pkwy.
- MILLER, FLORENCE
Res. 220 Congress St.
- MONTCHAR, MORTON
Res. 219-30—132nd Rd.
Bus. Lumber, 244-15 Merrick Rd.
Married
Proposed by Theodore Rosenberg,
Morris Eisenstein
- NADEL, Miss LILLIAN
Res. 1097 Winthrop St.
Proposed by Jessie Bregman,
Beatrice Zwirn
- NATHANSON, Miss FRANCINE
Res. 390 Parkside Ave.
Proposed by Herbert S. Levine,
Paul Kotik
- OGUR, Mrs. GERTRUDE
Res. 110 Lenox Rd.
Proposed by Albert Joley
- PEKUS, Miss MARILYN
Res. 1499 E. 49th St.
Proposed by Philip Freedman
- PITASHNIK, MORTON
Res. 1163 President St.
Bus. Retail, 523 Fulton St.
Proposed by Philip J. Kaminstein,
Jerry N. Shapiro
- POSTMAN, JACK
Res. 641 Crown St.
Bus. Trucking, Pier 44
Married
Proposed by Sam Berkowitz
- PRINCE, MARVIN S.
Res. 1 Plaza St.
Bus. Plastics, 555—8th Ave.
Married
Proposed by Dr. Harold D. Berlowitz
- RIFF, Miss MARILYN
Res. 472 Hendrix St.
- ROBBINS, ALBERT R.
Res. 378 Pennsylvania Ave.
Bus. Department of Hospitals
Single
Proposed by William Brief
- ROSE, Miss EVA
Res. 362 So. 2nd St.
- ROSEN, Miss EUNICE B.
Res. 1249 Ocean Ave.
- ROSENBERG, Miss JOANE
Res. 1434 E. 27th St.
Proposed by Philip Freedman,
Dr. Sol Gross
- ROSLOFSKY, Miss MILDRED
Res. 1184 President St.
Proposed by Herbert Levine,
Harold Kalb
- ROTHKOPF, IRWIN
Res. 399 Crown St.
Bus. Dry Goods, 155 Rivington St.
Single
Proposed by Abr. Rothkopf,
Sol Sorscher
- SCHIEPPS, Miss MARTHA
Res. 95-25—64th Ave.
Proposed by Philip Freedman,
Elmer Riffman
- SCHIFFMAN, Miss RUTH
Res. 204 Legion St.
- SCHNELL, Miss IRMA
Res. 3040 Avenue W
Proposed by Philip Freedman,
Herman Rubin
- SELIGSON, Miss ROSALYN
Res. 2162 Fulton St.
- SESKIN, Miss PHYLLIS
Res. 1834 E. 14th St.
Proposed by Janice Nathanson,
Harold Kalb
- SHAPIRO, Miss BELLA
Res. 25 Tennis Court
- SHAPIRO, Mrs. BETTY
Res. 889 Linden Blvd.
Proposed by Albert Joley
- SHUMAN, Miss LILLIAN
Res. 1571 Sterling Pl.
- SILBERSTEIN, RAYMOND
Res. 116 Lenox Rd.
- SPERGEL, Miss EDITH
Res. 166 Wilson St.
- SPIVAK, Miss SYLVIA
Res. 690 Rogers Ave.
Proposed by Leonard H. Weiss,
Betty Krout
- STEIN, Miss IDA S.
Res. 725 Sackman St.
Proposed by Paul Kotik
- TEITEL, MARVIN J.
Res. 151 Legion St.
Bus. Textile Technician, U. S. Naval
Supplies
Single
Proposed by Dr. A. Kellerman
- THUM, Miss ROSLYN
Res. 2991 Brighton 13th St.
Proposed by Gilda Perler,
Philip Wasserman
- TISCHENKEL, Miss GLORIA
Res. 472 Junius St.
- TRACHTENBERG, SAMUEL S.
Res. 1001 Lincoln Pl.
Proposed by Harold Hammer
- TURKISCH, Miss EDITH
Res. 1236—49th St.
Proposed by Paul Kotik
- ULIEDER, Miss ELEANOR
Res. 2651 Hubbard St.
Proposed by Elmer Riffman,
Harold Kalb
- UROFF, NORMAN S.
Res. 500 St. Johns Pl.
Bus. Accountant, 19 W. 44th St.
Single
Proposed by Philip J. Kaminstein,
Jerry Shapiro
- WALTER, IRVING
Res. 90 E. 52nd St.
Bus. Men's Clothing, 17 E. 17th St.
Single
Proposed by Jerry Shapiro
- WALTER, WILLIAM
Res. 90 E. 52nd St.
Bus. Accountant, Unemployment
Insurance Division
Single
- WEISBERG, IRWIN
Res. 1497 Carroll St.

Bus. Motor Carrier, 518 Porter Ave.
Single
Proposed by Mrs. Ruth List

WEISSMAN, PHIL
Res. 1646 President St.
Bus. Mfg., 530—7th Ave.
Married

WOHL, IRVING
Res. 1566 Carroll St.
Bus. Material Clipping, 165 Greene St.
Married
*Proposed by Mortimer L. Spitz,
James J. Jackman*

WOLFSON, MISS DORENE
Res. 2249 E. 21st St.
*Proposed by Evelyn Yanowsky,
Martha Schepps*

WOLFSON, MISS LAURA
Res. 492 Howard Ave.

YANOWSKY, MISS EVELYN
Res. 1499 E. 10th St.
*Proposed by Philip Freedman,
Elmer Riffman*

ZALMA, MISS BERTHA
Res. 738 Hinsdale St.

ZAMORE, HARTLEY
Res. 1293 East New York Ave.
Bus. Teacher, P. S. 134.
Single
*Proposed by Morris Hecht,
Milton Slow*

ZELIKOW, MISS SHIRLEY
Res. 912—49th St.
*Proposed by Paul Kotik,
Gerald Jacobs*

ZIFF, MISS PEARL
Res. 3050 Brighton 7th St.
Proposed by Paul Kotik

The following have applied for reinstatement:

KRAMER, GEORGE
Res. 1244 Union St.
Bus. Luncheonette, 1357 Nostrand Ave.
Married
Proposed by Frank F. Rose

PINE, MICHAEL
Res. 769 St. Marks Ave.
Bus. Motion Picture Operator
Married

SIRKIS, IRVING A.
Res. 706 Eastern Pkwy.
Bus. City Marshal
Married
*Proposed by Carl A. Kahn,
James J. Jackman*

SCHNEIDER, EUGENE H.
Res. 305 Linden Blvd.
Bus. Public Relations, 300 Park Ave.
Single
TALESNICK, MISS IRENE
Res. 306 Grafton St.

Late Applications

BARTOS, MISS ARLENE
Res. 1170 Lincoln Pl.
BAU, SAMUEL
Res. 240 East 18th St.
Bus. Printing, 347 W. B'way.
Married

BRENNER, MORRIS I.
Res. 337 Grafton St.
Bus. Acc't., 149 Broadway
Single
*Proposed by Leo Brenner,
Paul Kotik*

CHERPACK, MISS SYDELLE
Res. 9407 Kings Highway
*Proposed by Herbert S. Levine,
Henry Rick*

DAVIS, MISS DOLORES
Res. 1364 Sterling Pl.

FRIEDMAN, ALEX
Res. 1640 Ocean Ave.
Bus. Dresses, 1359 B'way.
Single

GOLDSTEIN, JOSEPH
Res. 600 Empire Blvd.
Bus. Insurance, 31 Union Sq.
Married
Proposed by Chas. J. Rose

GLICKMAN, AL
Res. 133 Newport St.
Bus. Furs, 345—7th Ave.
Single
*Proposed by Wm. Brief,
Al Miller*

GORDON, MISS LILLIAN
Res. 341 Riverdale Ave.
(Continued on page 23)

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talesim from the following:
Mr. and Mrs. Louis Halperin.
Mr. and Mrs. Abe Weinberg in honor of the Bar Mitzvah of their son.

Dr. Charles Weitzman in memory of his mother.

Mrs. Samuel Weitzman in memory of her husband.

IN THE HEBREW SCHOOL

OUR Hebrew School has reached a peak registration of 375 students in the 3-day a week department. Registration in the High School department, the 2-day a week and primary grades bring our total registration to well over 600. Class assignments for the year are as follows: 1A-1, Mrs. Weinreb; 1A-2, Miss Eisenberg; 1A-3, Mrs. Beder; 1A-4, Mrs. Ross; 1A-5, Mrs. L. Cohen; 2A-1, Mrs. Zusman; 2A-2, Mrs. Rothberg; 2A-3, Mr. Krumbein; 2A-4, Mr. Edelheit; 2A-5, Mr. Shpall; 3A-1, Mrs. Beder; 3A-2, Mr. Campeas; 3A-3, Mr. Gabel; 4A-1, Mrs. Zusman; 4A-2, Mr. Krumbein; 5, Mr. Edelheit; 6, Mr. Shpall.

Impressive services were conducted by the Junior Congregation for the High Holidays and for Succoth. Rabbi Mordecai H. Lewittes officiated. Mr. S. Edelheit, of the Hebrew School faculty, served as reader. Officers of the Junior Congregation who helped in leading the services were Morton Bromberg, Robert Kritz, Paul Kushner, Richard Shakun, Alex Stermann, Sol Tanenzapf and Arthur Yiders. Mr. Irvin Rubin served as guest preacher on the second day of Rosh Ha-Shanah.

The Children's Services, conducted by Mrs. Evelyn Zusman, were very well attended on both Rosh Ha-Shanah and Yom Kippur. Many parents visited the services and were greatly impressed. Hundreds of parents and children participated in the traditional Simchoth Torah procession. A special feature of the celebration was the official induction into our school of 99 students registered in the first grade. Rabbi Benjamin Kreitman invoked the blessing and congratulated the students on the fine progress already made in the study of the Jewish religion. Students then followed the Torah in the traditional Hakafoth and gaily waved their Simchot Torah flags. The unique character of this ceremony has attracted the attention of the Jewish press, which commented on the colorful celebration arranged in honor of the joyous festival.

Students of grade 2 under the direction of Mrs. Zusman depicted the pilgrimage to the ancient temple bearing fruits and harvest offerings. Soloists were Joan Rezak and Isaac Dressner.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

October 24th marked the seventh anniversary of the signing of the United Nations Charter, and our Center commemorated this event by displaying the United Nations Flag. We in Sisterhood dedicated a major portion of the program of our October meeting to the observance of this Anniversary.

The UN today needs the faith and support of every citizen. We must strive to understand the problems facing the world organization and to impart our knowledge to others who may be skeptical of its accomplishments. Only then can the program of the UN become the living conscience of the world, and the greatest living force for democracy and peace that the world has ever known.

These are indeed "times that try men's souls." In the growth and success of the UN we shall yet envisage Isaiah's prophecy:

*"Nation shall not lift up sword against nation,
Neither shall they learn war any more."*

BEATRICE SCHAEFER, President.

Sisterhood Dramatizes the Succoth Holiday

A festive, *yomtovdig* mood prevailed throughout the evening of Sisterhood's first meeting of the season. Referring to Rosh Hashonah as a time for "spiritual inventory," our President, Bea Schaeffer, informed us that our women had worked all summer planning programs and events for our pleasure and enlightenment, and that, for the coming year she wished for all of us "a sweet year full of all the good things in life."

Due to the death of his sainted father, Rabbi Bernard Levinthal, Dean of American rabbis, our beloved Dr. Levinthal was unable to be present. His annual message inaugurating Sisterhood's program for the year always serves as an inspiration to further achievement.

"And now Sisterhood Presents," was Chairman Mary Kahn's formal introduction to "The Feast of Succoth," a delightful performance, in television fashion, explaining in verse and in prose, with

dignity and wit, the story of Succoth. Although the "skit" had all the elements of good entertainment, it required the expert coaching of Herbert Levine, of the Young Folks League, the musical direction of our Director, Sholom Secunda, the fine vocal contributions of our Choral Ensemble, the agile dance sequence of our Center Youth Group under the joint supervision of "Hershey" Kaplan and Mrs. Zusman of our Hebrew School and the dramatic interpretation of our own stars—Carl A. Kahn, Morris Siegel, Sarah Epstein, "Hershey" Kaplan, Sonia Glovinsky, Janet Abramson and Barbara Kaplan. Sisterhood expresses its appreciation of the splendid performance by the entire Center family in the effort to maintain the high standard of our programs. A special vote of thanks is due President Bea Schaeffer, who worked unceasingly throughout the summer and until the night of the performance, co-ordinating all phases of the play—a veritable producer!

With the charm of the gleaming white tablecloths and the tall blue candles gracing each table, the refreshments served under the direction of Hostess Chairman Jennie Levine enhanced the evening still further, making the social hour a perfect dessert to a perfect evening.

Cheer Fund Contributions

In honor of the engagement of her son Daniel—Mrs. Dora Gaba; in honor of the birth of a granddaughter—Mr. and Mrs. Samuel Pomerantz; in gratitude for the recovery of her husband—Mrs. Max Taft; in memory of her sister, Mrs. Irving Cohen—Mrs. Max Lovett; in memory of her aunt, Mrs. Sarah Neinken—Mrs. Mollie Meyer; in memory of Mrs. Sarah Neinken—Mesdames Sarah Klinghoffer, Gertrude Ostow, Bea Schaeffer.

Make your contributions honoring all occasions to Cheer Fund Secretary, Rose Davis, SLocum 6-1433.

Kiddush

On November 15, Mrs. R. Sandowsky will tender a Kiddush to our children in honor of the Bar Mitzvah of her grandson, David Bershad. Make your date for a Kiddush to celebrate your Simchas, with Fanny Buchman.

Religious Committee

Our grateful appreciation is extended to Mrs. Isador Lowenfeld, Chairman, and to all her co-workers in Sisterhood, for their gracious efforts in serving refreshments in our Succah during the Succah holidays. *Todah Rabah!*

Sisterhood's Fourth Annual Institute Day

"Judaism Speaks Through the Professions"—Wednesday, November 19th, at 11:00 A.M. Sisterhood will be your host at luncheon. Watch bulletins for further details.

Secunda Tribute Theatre Party November 2nd

There are still a few tickets left for "Uncle Sam In Israel," the Yiddish play at the Public Theatre, music for which was composed by our Music Director, Sholom Secunda. On Sunday evening, November 2nd, members and their husbands and friends are attending a tribute performance, at *box office* prices, to honor Mr. Secunda. Call Sarah Epstein, SLocum 6-7413, for tickets. *Let's All Go!*

Fourth Annual Institute Day Wednesday, Nov. 19th

"Judaism Speaks Through the Professions," the subject of our 4th Annual All-Day Conference, will bring you noted personalities in the fields of Law, Medicine, Journalism and Education. Watch for further details of this stimulating program.

Federation of Jewish Women's Organizations, Nov. 19th

All Sisterhood women are invited to attend the Brooklyn Borough Institute Day of FJWO to be held on Monday, November 17th, at Union Temple, 17 Eastern Parkway, 10:30 A.M. Bring sandwich—coffee and dessert served. Inspiring afternoon.

Jewish Book Month, Nov. 7 - Dec. 7

Make Jewish Book Month meaningful in your home—read Jewish books, buy Jewish books, build Jewish bookshelves, give Jewish books as gifts throughout the year. Be proud of your Jewish literature and enjoy it 12 months of the year. Jewish Book Month acts as a reminder to remember we are the "people of the book."

Women's League

Biennial Convention, November 9-13, at Philadelphia. Join your President for an eventful experience. See Sarah Klinghoffer for reservations.

(Continued on next page)

Night of Stars, Mon., Nov. 24th

Secure your tickets NOW, for the annual Night of Stars, UJA-sponsored, to be held at Madison Square Garden, on Monday evening, November 24th, from Mrs. Gertrude L. Ostow, chairman. Prices range from \$2.50 to \$7.50.

Women in the News

Congratulations to Mrs. Sarah Kushner, our Vice-President and Chairman of Mother-Daughter Luncheon, who was installed on October 23rd as President of the United Parent-Teachers Association of the New York Hebrew Schools. A *Yasher Koach*, Sarah!

Sisterhood Women Should Attend!

We recommend that our women take advantage of the benefits to be derived from our excellent Adult Institute of Jewish Studies. An excellent opportunity to acquire the knowledge of our cultural heritage right here at the Center.

Calendar of Events

Sunday, Nov. 2—Secunda Tribute Theatre Party, "Uncle Sam In Israel," Public Theatre.

Tuesday, Nov. 4—GET OUT AND VOTE!!! ELECTION DAY!!!

Wednesday, Nov. 5—Sisterhood Executive Board meeting. 1 P.M.

Sunday, Nov. 9, to Thurs., Nov. 13—Women's League Biennial Convention, Philadelphia.

Monday, Nov. 17—Federation Jewish Women's Organization. Brooklyn Borough Day, Union Temple. All welcome.

Tuesday, Nov. 18—FJWO—1st of series of 4 lectures, all for \$1.00. Dr. Harry A. Overstreet, philosopher, held at 1 E. 65th St., N. Y. 11 A.M.

Wednesday, November 19

FOURTH ANNUAL INSTITUTE DAY

Subject

"Judaism Speaks Through The Professions"

Medical, Legal, Education and Literary Experts to Participate

All-Day Conference

Luncheon—11 A.M.

Monday, Nov. 24—Night of Stars, Madison Square Garden, evening.

A MAN NEEDS SOMETHING

(Continued from page 13)

morning. He'd asked Ida to tell Morris he had a slight headache and a pain in the back. And he generally liked to exchange a few words with his son, ask him a question or two about business, the family . . .

At noon, he hadn't cared for the good vegetable soup that he usually ate with much relish. And he couldn't sit at the table while Ida cleared away, he felt so restless.

And now, partly bent over, one palm on the lower part of back where the pain was acute, he stood behind the glass panel of the house door peering out at the cold rain that was freezing as it fell.

People will be slipping on the sidewalk! The thought flitted through his head. On other such days, he would at once go out with a pail of ashes to spread in front of the house. But today this thought did not move him. He stood bent forward, staring out. "So," he brooded, "it will be like this from now on, one day after another—till I die . . ."

The old man felt a weakness in his knees, and he turned and reached the carpeted stairs in time, and sat down. When a man gets old and sickly, and he's got nothing to live for, he shouldn't drag it out . . .

The telephone rang. He was going to rise and labor down the hall to the instrument, but his dark mood and the weakness in his legs kept him sitting on the lower steps of the staircase. The ringing stopped, then started again. Sam did not budge. A third time the phone clamored. Now he heard his wife getting out of bed upstairs, finally awakened. "Sam," she called down, "the telephone is ringing! The telephone is ringing, Sam!"

"So, let it ring," he muttered, dreadingly. "What's the matter with you, Sam!" she reproved, coming down as fast as she could. "You're acting and talking funny today. You're sick? I'll call the doctor!" She pushed past him. Before she could reach the instrument, however, it was quiet.

Ida came back and stood over him. "What's the matter you're sitting here? What's the matter you didn't answer the phone?"

"I think," he said grimly, without glancing up, "I'm not feeling so good!"

"So I'm going to call up the doctor. I wanted to call him up in the morning—why you said No?"

"I don't want the doctor now, either," he declared, blinking his private thoughts.

"So I'm going to call up Morris and tell Morris."

Just as she started toward the telephone, it became alive again, and she lifted the receiver.

"Hello . . . Sure we were home . . . But I was sleeping and grandpa—grandpa is not feeling so good, so he couldn't go to the phone . . . What? You're telling me the truth, Pauline? When will it be?"

. . . Oh, that's fine, Pauline, that's fine. I'm so happy, Pauline. But why nobody told me anything? Yesterday I saw everybody, and no one mentioned a word!

. . . Oh, nobody knew; you told only mother and now me you're telling. Well, my grandchild, I'm happy, very happy. You know we mustn't say *mozzletof*, *mit Mozzle zol meer laben*, until the time comes. So I'll just say goodbye and the best luck; only the best!"

Vaguely, Sam heard the beginning of the conversation, but at the end he was on his feet, one hand on the bannister post, excitement shining in his eyes. "What's doing with Pauline?" he asked. "What's doing with my first grandchild?"

Ida now stood in front of him, her hands on her hips, her face glowing. "It's not for men to know such things. You'll wait, so you'll see."

"When?" he demanded. "Tell me when it will be, Ida!"

"I said you'll wait so you'll see."

"A great-grandchild! Oh, if I could only live so long!"

"Who said something?" his wife teased. "I said something about a great-grandchild . . . ?" She trembled with joy. "I'm shivering a little," she pretended, "because it's a little chilly in the house. Better go look at the furnace, better."

"So, right away the house will be warm, Ida. I'm going in the cellar right away. A great-grandchild!" He shuffled toward the cellar stairs. "If I can only pull so long . . . Ida," he called back, "I think I'm going to have gas heat put in—or do you think oil is better?"

RABBI BERNARD LOUIS LEVINTHAL

(Continued from page 9)

nected with newspapers like *The Jewish Press*, founded in 1892, of which Moses Freeman was the publisher and John Paley its first editor. Some were connected with the *Volksvechter* (Guardian of the People), published by Bernard Harris, later a lawyer, and also edited by Paley—a paper said to have received support from Simon Muhr and Mayer Sulzberger. (It went out of existence in 1894.) Then there was the *Die Gegenwart* (1895) under David Apocheker, who was a radical. To name all the intellectuals in Philadelphia of the nineties with whom Rabbi Levinthal came in contact, including Hebrew teachers, would be a catalogue of the leading Jews of the city. Outstanding among the young Russian group was the late Dr. Charles D. Spivak, who at the turn of the century went to Denver and became a national figure for his work there in connection with tuberculosis and other diseases. Newspaper editors like Jacob Ginsburg of the *Jewish World* and Felix N. Gerson and David J. Galter of the *Jewish Exponent* were his intimate friends. He also numbered lawyers like Joseph Gross and Joseph L. Kun, before the latter became a judge and afterwards, among his friends. He would discuss the niceties of Hebrew grammar with the present writer's father, Phineas Mordell.

The latter half of Levinthal's life was still one of activity, though he entered into semi-retirement in 1948. He had the various trials of life. He went through an operation for cataracts. He had the tribulations of a husband and father, having lost his wife in 1929, and then his daughter Lena, who had married Hyman Ehrlich and moved to Springfield, Mass., but then came back to Philadelphia to help take care of him. The Rabbi himself finally married again, a widow, Sarah B. Zisling of Brooklyn, in 1935. He had *nachath*, from his four sons, all of whom became members of the bar. Israel, the oldest, is of course not a practicing lawyer. Louis became a judge, and Abraham has held various offices, such as President of the Brith Achim. Both the latter have remained in Philadelphia, while Cyrus has been very successful in Los Angeles.

The last three or four decades saw many honors paid to him. Celebrations of his fiftieth, sixtieth and seventieth birthdays took place, while the climax was his fiftieth year of service to the Jewish community in 1942. He has received degrees, a Doctorate of Divinity from the Yeshivah College of New York in 1942 and a Doctorate of Letters from the Jewish Institute of Religion in 1948. Curiously enough, some thought that he should not have accepted degrees from a non-orthodox synagogue, but Rabbi Levinthal considered Reform Jews as his brethren, though he opposed them. He made a trip to Palestine in 1936 and received an unusual welcome. Tributes were paid to him by many. Probably the fullest and best account of him was written by C. David Matt for the *Brooklyn Jewish Center Review*, May, 1945, on the occasion of his eightieth birthday. A Levinthal forest, *Yaar Levinthal*, was established in Israel.

Though Rabbi Levinthal's features are familiar because of the many pictures of him that have appeared, it is doubtful if his inner self was ever fully caught by the camera or brush. Physically he was slightly below medium height, full of figure and giving the appearance of being squarely—or rather oblongly—built. His white beard was not too long. It was a sort of modern beard, almost approaching Burnsides. His head was covered with a mane of white hair. Few remembered him when his hair was not gray or snow white. It was a dark brown when he came to this country. The physical features of his head and face almost resembled those of Socrates, for his nose was not a Roman or straight nose. Rather it inclined to be turned up. His forehead was high and broad. All in all he was distinguished looking, intelligent, kindly. He seemed often absorbed in thought. He usually wore a white shirt, a white bat-and-wing tie, and a long dark black coat. He seemed very neat and spotless. When he talked he shook his head, sometimes his whole body, especially when sitting on a platform, and he occasionally gesticulated.

Rabbi Solomon Goldman, of the Anshe

Emet Synagogue, Chicago, recalls an incident that shows how Rabbi Levinthal's appearance and personality impressed a non-Jew in high public life. In 1919 Rabbi Levinthal was one of a Committee invited by Rabbi Goldman to call on Secretary of State Cordell Hull to protest against the British White Paper and to ask for American intervention. After the meeting was over Hull came down from the platform, made his way to Rabbi Levinthal and thanked him.

We might best conclude by quoting from a letter by Dr. Goldman to Judge Louis Levinthal, in which he gave his impression of the Rabbi when he himself was a student:

"It is my privilege to remember your sainted father back from the days of my adolescence when I was a student at the Yeshivah R. Isaac Elhanan, and he was the Rosh ha-Yeshivah. I remember how eagerly we *baburim* looked forward to his visits from Philadelphia, to the *bid-dushim* and *pilpulim* he would pour out profusely and without the least effort. We respected and admired him for his immense learning; we were overawed by his uncanny skill in unravelling knotty *sugyot*, and his excellent talent as a *darsban*; and were fascinated by the *badrat panim* with which the Lord had favored him. I was too young in those days to appreciate his role and prestige in the world and American Jewish community. That came later, but the impression of those earlier years—long before I came to have the pleasure of calling you and Israel friends—was indelible."

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LABOR IN ISRAEL

(Continued from page 4)

The government's contribution to their budget, which rose to 70 per cent in 1951, still entitles it only to audit their accounts, and the exchanges rejected most of the recommendations for reorganization by an American expert loaned to the government by the ILO mainly because he wished to give precedence to factors of efficiency over the hitherto prevalent social service approach.

Arabs are not admitted to Jewish labor unions, but can benefit from health insurance institutions maintained by Histadrut.

—ADA OREN, J.T.A.

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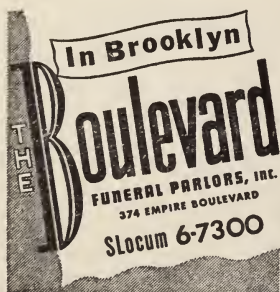
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